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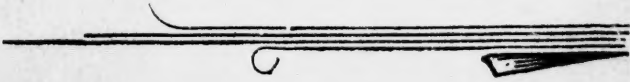


The New Man

AND THE 



**Science of
Universal
Harmony**



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THE NEW MAN

— AND THE —

Science of Universal Harmony

— BY —

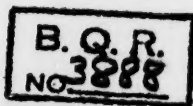
ALBERT RATEL DE ROSTAING.

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THE NEW MAN
AND THE
SCIENCE OF UNIVERSAL HARMONY.

BY ALBERT RATEL DE ROSTAING.

The world is beginning to find fault with itself to such a degree that the Unity of Faith is more remote than ever, and hence peace is dangerously compromised even so far as in the home of man.

The whole sum of human thought, computed in centuries, has toiled and pondered, spoken and written upon researches having for an aim the solution of the mysteries of life and the hereafter without ultimate success, so far as it appears.

This solution has been sought after by ancient prophets more particularly; prophets who have occupied themselves with futurity, whilst it is amongst the later ones, among scientists, that we find the most numerous students of these problems, and whose principal aim, as a whole, has rather been antagonistic to the former one's direction, but, of course, for the purposes of progress.

However true or false such a process has been in view of Universal Harmony, may be inferred from this, which has for its aim and basis the Unity of God proven

by science and established by the undeniable man-
entity.

Before entering upon the elaboration of a most ex-
cruciatingly difficult and a universally embracing sub-
ject, it is requisite that every WORTHY, contributing to
its proofs, may have his due acknowledgment, quoted or
not, for, such a contribution, unconscious as it may be
relatively to the important conception of the whole and
its original order and scope, is yet of the greatest
value individually, and indispensable for its thorough and
reliable understanding.

In fact, the reader may just as well know right now
that an encyclopedia or a library is required for he
who should wish to verify — for reference ; inas-
much as every science and every art, and for that matter
every possible human conception, may well be required
or find a suitable place in this stupendous theory, to
which it will be next to impossible in rendering full
justice, even with the most important help of the dis-
tinguished memories and knowledge and intelligence of
the courageous readers, without either of them. Indeed,
ages may possibly come and pass over it without attain-
ing the end of the accomplishments of its results, but
the principle will be immutable, and is entirely original,
though based upon elements of the remotest antiquity,
and withal, most interesting to the sincere humanita-
rian.

The instinctive aim of the latter, on the Saturday of
the civilized world's millenniums, is to sum up the great
week's labors. But none, so far, has had that universality
of experience, which the author's own training suggests
as necessary for the mind to grapple with such an em-

undeniable man- bodiment, and therefore could not undertake that great computation of human toil in a manner to *relate such to* the proving of God ; the beginning and the end of all. Perhaps the consideration of a widespread inability in the human whole to grasp the spirit of it, if accomplished, has been another reason for this diffidence on the philosopher's part.

But, notwithstanding its yet imperfect condition, it is the author's belief that the human mind is now far enough developed in knowledge, that its comprehension is sufficient, to allow at least of an abridged delineation of this unity of faith entitled, "The Science of Universal Harmony."

We repeat it, the usual concision and reference to authorship or to facts implied as proofs to our theory, will be amiss in this work, and unprovided for unless the reader is proficient in ready intelligence and knowledge to reason, develop and recall facts relative to the propositions herein offered ; unless a cyclopedia or library is at hand. For, the number of quotations implied require such. Indeed, and for the better clearness of the already most difficult elucidation in its essence proper, this exposition must be but an alphabet of truth ; yet this alphabet is sufficiently broad for the ability of this author to command and for the reader to embrace in one reading.

That it is innate in man to believe in a Superior Being as the basic principle of all things (even without the Book), and that a scientifically irrefutable proof of His existence, as well as the knowledge of an impeccable order in His conception by men are desired and sought after since the beginning of civilization, is indisputable

and gratifying. That such an irrefutability of conclusion does not exist, to the confusion of so-called infidels of science and to the utter satisfaction of adorers of nature, is obvious, and cannot be denied, especially when this work—out—of—works has been perused and compared with the existing and most advanced religious and scientific conceptions on the Unity of God and that of His religion.

In fact, the divisions existing between beliefs, sciences and men, is a universal as well as our personal reality for such an endeavor as this, and it is our hope that at least those whose achievements are related to this work in principle, and in a manner to furnish proof of it, and that may receive by it a unity of purpose, whether quoted directly or not, will join with us in the great and inevitable struggle to ensue.

CHAPTER II.

UNITY VS. DIVISION ?

FROM THE FINITE TO THE INFINITE.

THE BIBLE—THEOLOGY—SCIENCES.

What is the Bible?—A book sacred to the orthodox because it is the basis of his belief; and it is sacred because it purports to relate, *in print*, facts which God and man have enunciated in WORDS. Mark this.

To others, it is sacred because of its historical data and its surface appearance of consequence and logic. And to others still, it is sacred because of its extraordinary

refutability of conclusions of so-called infidels, satisfaction of adoration be denied, especially has been perused by the most advanced religious Unity of God.

Between beliefs, sciences, our personal reason, it is our hope that related to this world, furnish proof of it, propose, whether question the great and infinite

beginnings (as recorded). To scientists of proof-loving densities, though subject to error, it is yet sacred, because of its primordialism and antiquity, as well as for its intrinsic value as a subject of deep study and reference in many respects. To the author it is nothing but the matter of which it is made and for the labor there has been around it. It is nothing else because, although it offers things which are most true (as proven so) and most interesting study, yet the God and the men reported in it have been transmitted in posterities, in man's brain, the spirit of truth more perfectly, more fecunditively, more truly and living than ever book could do. That through man would man progress and adore God and observe His truth, His laws from generation to generation without the book, and better so. We shall endeavor to prove that, if our meaning is not already impressed upon the reader's mind.

ON ? In point, the book is a drawback to education and education, because the book keeps us in the past while the present flits from our grasp. The book specialises knowledge, whilst man's mind is created to embrace all the gradual process of days, years, centuries and millenniums.

THE INFINITE. That God who gave us inspiration with our initial ed to the orthodox belief; and it is sufficient, facts which God has unwittingly trusted to it and which spirit it sullied in its charnel of cristalisation. If it has its place it should not be such a preponderance.

SCIENCES. And, if it was not for the habit and the error of men towards the book, error which has dwarfed our mind to

the extent of the greatest prejudice on earth, although considered otherwise, as against the word, the living word of speech, this theory would be impressed on hearers by an oration; and then we could thoroughly convey the truth as we know it, feel it and love it!

(But how could we begin now to organise, that which should have been done since six thousand years, such orations to last continuously for a year or so with assiduous initial hearers?)

THE BOOK IS NOTHING, BECAUSE OUR BRAIN IS THE SACRED BOOK OF GOD!

But, what sentence can we take in the Bible to exemplify our meaning, by showing how it has been perpetuated in man?

Let us take that sentence which implies the most of inspiration, and that one is related in Genesis, chap. i vv. 26 and following. It is one of God's own and personal inspirations, saying to Himself:

"Let us make man to Our Image and Resemblance."

CHAPTER III.

1st. What reference to such an intimate thought of God could have been made, except by God's word through the brain of the man who wrote it? None! that is self evident. So then if God chooseth His Word to convey and our brain to receive the impression, why not

mate thought of
by God's word
it? None! that
with His Word to
pression, why not

Man still possesses love !

CHAPTER IV.

MAN.

What is man?—A living being made to the image and resemblance of God. (Bible tradition.)

A composite of matter with a form gradually progressive from inferiorities. (Materialism.)

A soul immortal imprisoned in a body made of dust which annihilates. (Spiritualism.)

A body of superior mechanism, affinities, purposes and power, which is infinite spiritually and physically—only transforming materially into earth. (Sciences.)

Which definition is true?

If man is only matter, and comes from matter, is matter immortal, is matter all powerful, is matter creative? If it is all powerful, would the very word spirit control it as it does through man and within our very mouth? If it is immortal, would it divide again of itself as in death? If it is creative, would it create belief so abstract to itself: the belief in a God immaterial and the Creator; (as earth's best and most powerful men called issuance, or children, hold as their own belief.) Such questions may be and are applied to God as well, but it remains to be seen if God can be proven, by the infinite harmony of the whole, as an all powerful God, in better and more practically so than *matter* as a God in itself. That is our theory.

What is matter, after all? a visible, palpable and fecunditive body, receiving the power of action, from its life, from the exterior as from its interior. When then comes this exterior power? has it been found? We

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s interior. When

has it been found

on the sun ! And that of the sun ? From another, and
on. Why, it is a mystery, that initial power, and thus,
materialist is relegated with the enemies he
tends to annihilate on this same ground of mys-
It is admitted that the whole of beings of earth,
earth itself is called nature, and that nature is a
of life ; but when we compare the proofs of the initial
and those of the initial life of matter, we are im-
posed by the abundance in favor of the former as
against the latter as conceptive of Godly attribute, as
further appear through the relative positions set for
in this elaboration of truth for our mind to conceive.
In fact the indefiniteness of the materialist's definitions
matter as regards the initial life is only conducive to
chaos, as, if we should believe them, we would be forced
to eliminate the whole of that civilisation we have
perceived from spiritual sources. And, if it contends
that what we called spiritual was really material, then,
though affecting us daily, and we living on its very
matter has allowed the shame of six thousand years
untruth to exist. It cannot then convey truth ? If
materialists think not definitions necessary between spirit
and matter, or do not accept this definition, then why
reject all definition and let all these words be written
the same ; no—reject all words and forms which are
definitions ; stop the motion of planets—motion is a defin-
ition ; destroy their substance and their variety which is
defined, and then you shall the sooner come to your aim
which would be chaos. Ah ! Sound, mysterious and
unexplained, but proven ; sound shakes you to your depths
matter ! The very word you utter belies you materialist.
We discuss not the atheist's view. Atheism cannot exist,

for, if the atheist denies the absolute superiority of spiritual God over him, he must accept the undeniable superiority of matter, which, under the shape of earth, forces him to rotate with it, and feed with it and be buried as well as breathe in and upon it; hence he MUST at least be a materialist...or insane.

Definitions are indispensable for intelligence. No and in answer to the spiritualist's conception of man a soul enclosed in a despicable garb; we shall refute further than by saying that God did not Himself despise matter, since He chose it as a suitable thing to form the image of Himself with, and besides, enclose our souls and life within it. In fact, matter is nothing more powerful than the expression of His will. Moreover, the spiritualist's contention that the dust of the body annihilates is refuted by irrefutable sciences which find life in our very body parts of man after what is called death, and demonstrate that matter, as a whole, has a life of its own. Indeed, upon not earth a proportionate motion to its size, an intensive chemical action as we have, and an exterior one, for the matter? Has it not its own voice, its own powers, does it not labor as we do? Its beauty, the regular order of revolution and circulation, its laws of life, its circulation of molten metal and water—its life-blood, which all may transform the spiritualist's disdain and calumny but yet must not be implied to sustain the materialist's exclusive contention when this book has been understood.

In fine, it is between the tradition's conception of man and that of the rational general scientific one that we may best discover the truth upon man, which may satisfy thoroughly our innate intuition or self-consciousness.

absolute superiority of the must discard entirely the specious absolutism based upon parts of the absolute whole of creation, and seek to accept the undeniable fact that the absolute only as existing in God and the whole of creation, as a Unity.

CHAPTER V.

DEFINITION OF MAN IN RELATION TO GOD.

or intelligence. No conception of man; we shall refute the idea of Himself despising all sciences could be referred to as proof of our theory; but as we cannot embrace all of them, to make a clear point clear for immediate comprehension (in a necessary continuous reading of one sitting), we shall rest upon physiology and astronomy as the two extreme practical sciences in the comparison of which we shall discover the basis of our theory of theology; and, further, we may be allowed to treat such on general lines, relying upon the reader's own references to authors, upon relative proofs, to verify our advances, and upon his constructive intellect to analyse the logic of our inferences, as they may appear.

CHAPTER VI.

MICROSCOPIC PHYSIOLOGY.

We shall proceed with what is immediately contiguous to our purpose in physiology, leaving the rest of it for another work on the subject of details and for further developments.

Now, and in regard to the traditional expression of man by which we shall begin (Genesis, chap. 1, vv. 26

and following), it is necessary to the satisfaction of the orthodox that its definition is clearly established, and that its absolute spiritual exclusivism be thoroughly analysed and adjusted to our conception, and then be justified with it to a relative extent. The spiritualistic orthodox's conception that the soul of man only, is made in the image and resemblance of God, is not countenanced by the Bible, nor can it be by whatever secret tradition the Church may possess.

What does Genesis report on the eve of man's creation? Genesis reports, v. 26 :—

God saith : "Let us make man to our image and resemblance"; and in the following verses, after having made the delineation of man's future dominion, God proceeds, as recorded, to create man out of the dust of the earth in a form, upon which, to complete His work, He gave an inspiration of life, a soul. Now, He called that composite, *body and soul*, Man ! Therefore, God did not intend that only the soul or only the body should be to His image and resemblance, but both, which in union, constitute man ; and that because, calling such a union man, He said "let us make *man* to our image and resemblance."

It is then our purpose to see how such may be the case, and proving it by science and the true meaning of tradition they all can be reinforced and defined conclusively ; and as man is composed of spirit and matter, see how God can be logically in possession of both, as *body*, and thereby dispel this antagonism existing in our mind between spirit and matter, universally.

Let us proceed to define both this relation of man to God, and solve incidentally the case of the book *vs.* the mind as a recorder of truth.

the satisfaction of the In respect to physiology, the title of this chapter, that
early established, and proof to this, it will suffice to take that which is
sivism be thoroughst alive in man on which it treats. And what is
ption, and then be just alive in man according to physiology?

The spiritualistic ortho The brain and the blood, or the nervous and sanguine
man only, is made stems. What is the brain? Crowning the tree of life,
, is not countenance nervous substance composed of lobes and cells to
tever secret traditionich ideas are born, says the psychologist.

What is the blood? A number—millions of globules
the eve of man's cr different sizes and consistencies, containing matter,
ases, air, light, heat and beings which the microscope
an to our image and reveals as living, intelligent and fecunditive within us ;
g verses, after havind that the whole of said globules has a general and
ture dominion, Go gular circulation amidst the general action of which it
an out of the dust safe to contend, as a natural sequence, each globule
o complete His worl must have a special and even regular revolution on
oul, Now, He callself.

an ! Therefore, Go Now, these globules enlarge in time, and so do the
only the body shoul beings upon their surface (between their substance and
, but both, which ille air surrounding them to prevent friction between
cause, calling such hem, such air being taken in our lungs).

an to our image and These beings therefore thrive logically and naturally
in the center of life, our blood, and that other condition
w such may be the life, the surface of globes or discs (as do men on earth
the true meaning of or example, viz., between a surface of substance and an
and defined concl atmosphere). In other words, they live on each globule,
spirit and matter, se which globule is the more or less substantial and
ession of both, as developed that the quality and quantity of food is more
agonism existing in perfect and varied when absorbed by the body contain-
, universally. ing them ; which food, meteor-like, goes to feed them,
s relation of man to the kin of earth, in form, action, consistency and
e of the book *vs.* the attributes of life and beings). Of course it is to be pre-

sumed, on scientific basis, that the more varied and extended in the earth's produce the food of man will the more perfectly will the globule of blood, fed by the more perfectly will the globule of blood, fed by resemble the earth allways, and the more perfectly will microbes living on them, will resemble man living on earth: beings which are made to our image and resemblance within us, and are intended to become men themselves; as we are made to the image of God, and intended, as Christ was, sooner or later to become sons of God; if chosen so to be. But it is especially under the chapter following, that the reader will be able to see this relation of globes and beings.

CHAPTER VII.

ASTRONOMY.

What we discover in Astronomy that is of immediate utility to us for comparison with physiology (in the part of it that we take) is all about the form and consistency of the planets, their individual motion and general circulation, levity and gravity; moreover, that which pertains to their surroundings and attributes as, light, heat, and gases, electrical or magnetic currents, the possibility of life at their surface as on that of the earth.

The center of life for us is the surface of a sphere and an atmosphere which surrounds it, and the knowledge of that as a condition can be applied logically to all planets in the heavens as to all globules in our blood. In fact, the two extreme physical sciences, Physiology and Astronomy (the first most compact, the other most abstract) bear, on mathematical grounds, so close

the more varied relationship (with, however, a wide scope for proportion), that we do not hesitate in establishing them as rule of blood, fed by basis of proof to our inspiration on the Unity of God, the more perfectly filled the

resemble man living
our image and resemblance
ended to become man

SCIENCE OF UNIVERSAL HARMONY.

the image of God, that the author's habit of considering things, of a
or later to become official nature through his senses only, has been
But it is especially checked on the dawn of this spiritual conception; and
at the reader will but the reader may receive the same impression, is but
ings.

II.

that is of immediate, subdued by a real will to find the truth, then it is
physiology (in the part conveyed to us in the very heart, in the very soul of our
form and consistency, and in a manner to prove its very depth, its
on and general circumference, and its otherwise divine thoroughness;
that which pertains to all of which is based on the undeniable presence of
as, light, heat, air, soul and body.

the possibility In fact, now that we possess this conception of God as
the earth. Divine Spirit within the Divine body of the infinite
face of a sphere and heavens, we should be disposed to think that any denial
and the knowledge of God as such would simply be denying the very word
plied logically to a God (in Genesis, c. 1, v. 26), or misconstruing His
obules in our blood meaning and denying our own spirituality in life because
sciences, Physiology our material envelope.

compact, the other most It is right to remark here that the conception of God,
grounds, so close over universal nor universally proven, has either been

entirely, or more or less, spiritual or material, at amongst most beliefs of any permanency and popularity in the world, and that the sincere scientist has therefore (although imbued by experience with the very spirit of harmony) been at a loss to adjust those extreme views with his own knowledge of creation so far as it goes, hence the divisions or differences of conceptions of God.

Of course, what is nature if God is only a spirit? otherwise, with the materialist: what is the Spirit if nature is God?

This sort of absolutism extenuates itself by creating its own antagonism. It is the evident outcome of being divided against themselves, within themselves, individually or collectively. It is not Christian, because Christ said "I am the son of man," (material man, yet his body, though material, is considered immortal in a precise sense). "I am the Son of God," and so was both, but none ever knew, no religion ever elaborated, on humanly satisfactory lines of proof, how it was so.

That is logically done in this theory of theology, and I sincerely believe.

Indeed, if the body of Christ, was made material to the image of man, yet could be immortalised and transformed, why, matter can be immortalised by the all-powerful will of God? and why should that Omnipotent power be limited even to earth? There is no reason why God, and in due respect to His unlimited power, does not spiritualise the whole universe of globes in the heavens. It is our belief that such is the case since the beginning, and the only extreme to which our absolutism goes, is that of the sciences which bear proof to it. And, unless

tual or material, at his absolutely insane with his absolutism, he must
 permanency and popula and despise fettering God with the unexplained
 re scientist has there of infinite matter, even by the aid of the most
 ce with the very spir or arbitrary, inhuman, unnatural and inconsistent
 ust those extreme v ssness. The very fact of making God ununder-
 ation so far as it able by humanity, should be considered as a con-
 es of conceptions of ey to exclude Him from the spiritual space that is
 od is only a spirit? ed by the human thought where He is missed,
 what is the Spirit be that a void.

is, our aim is not to employ energy in criticism.
 uates itself by creat leave the natural transformation of ruins take
 vident outcome of bra in its time. We are differently engaged, and that
 thin themselves, inder in defining a place and purpose, or reason, for
 not Christian, beca conceptions man has had, has and may have on
 n," (material man, and His religion, and establish them as parts in the
 s considered immo ion of the Unity in both, our God and in Religion,
 Son of God," and so Universal Harmony and in adoration.
 no religion ever elo that purpose, what then do we find, between phy-
 lines of proof, how ogy and astronomy, which will solve the tedious and
 theory of theology s) on God's score? Worlds.....worlds within us,
 ds surrounding us; all to the greater glory than
 as made material to to the Most High, most magnificent and most Pro-
 alised and transfor us and Love Bearing Creator of Immensity: The
 d by the all-power it of all Laws and the Body of all the worlds upon
 at Omnipotent po of which we live as born to His image and resem-
 is no reason why Grace! Yes, just so, and it is true, we are born to His
 ited power, does re and resemblance, and we live within Him, upon
 globes in the heave immense globule of His divine blood, of His Life-sub-
 se since the beginning—the earth. Yes, to His image and resemblance,
 ur absolutism goes so do we have within ourselves an image and re-
 proof to it. And, unbalance over which we are gods. And so do we

have worlds within us, and so do we receive in a dise our brain, the vital principle, the relative so the image of us within us, which *anima* constitute innate thought, and so do we have sons of beings die not within us, but that survive to their relative godly end—manhood!

Moreover, we have within us suns and planets, give light and heat, and entertain life (strike thy head, man, and see for thyself), and we feel that we worlds, like unto God, who live and thrive and in us, and we care not for them, and yet we, microbes God, hope from Him, and we care not for those finitesimal beings made and living to our image and semblance within us, who may pray to us to be virtuous to be wise, to be good towards them, through what call instincts. And we pray to God for health, for for happiness? but, verily, I say unto you, that you have from God but what you give to your own in within you, through the globule which you feed, through his *anima* which you control, in the form of health and a sound mind for their paradise, EARTHLY PARADISE EDEN; and so be you do

Even a comparison of our inferiority to God can be made by stating that, we are in form, consistency, action and development, intellect and power, relatively to God what our image-microbe, within us, is relatively to ourselves.

Now, why does our *instinct* lead us to look on in Heaven? Because our image-microbe's vital and on the demise of its body on its earth, our globule blood, creates that current upward from our body our brain. That current is felt in the moment of love

do we receive in a felt in the moment of great thoughts of adoration !
 ple, the relative so another trend of thought ; why do we see, study and
 ch *anima* constitute understand and feel an affinity and intimacy with most
 have sons of beings is in immensity, with things of earth and the stars
 survive to their relat the heavens? Because we have an index of them
 in us, and that, a living, moving, transforming index,
 s suns and planets, all the particulars of these stars and things in em-
 ain life (strike thy and we feel that we The laws of God are written within us !
 e and thrive and Do you not see those embryo stars and their spark-
 and yet we, microbe light when you suddenly happen to knock your
 care not for those head, even eyes closed ?

CHAPTER VIII.

INSPIRATION.

What is inspiration? Inspiration is simply the libera-
 tive to your own in (from the brain-cells where they accumulated) of these
 e which you feed, uls-anima of our microbe-images which have left their
 trol, in the form of dy on each perfect globule upon which they have
 or their paradise, red within the circulation of what whole we call our
 V ; and so be you do ood ; and in that brain, their heaven, to which they
 eriority to God can ain, they remain a time to be perfected by exterior
 rm, consistency, act pressions.
 ous, relatively to G
 us, is relatively to o

CHAPTER IX.

Have you, in the paradisiac cells of your brain, well
 -microbe's vital and ned and perfected *animas* of your image-microbes the
 s earth, our globule ht kind, quality and quantity sufficient to thoroughly
 ard from our body nprehend this truth of all truths, this one undivided
 n the moment of lo d undeniable truth? Has your mind thus strength,

will and thought to seek further, learn, believe and realise the difference between the world, ended as such and the immortal period of man's godliness? Then *death* no more! When your body severs from your soul, it lives still in the earth, God's blood, which partakes of God's life, your soul goes to the HEAVEN-BRA of GOD!

CHAPTER X.

You will now conceive the God you adore, and know what inspiration is; and, if you, have led a sober, virtuous, intelligent and healthy life, so has your microbe-image within you; and then, your brain is more sensitive, more powerful, and thereby do you receive your due retribution, which is God's blessing given with the initial laws of life, in Adam, for all time.

Learned men talk about natural selection, that is as a basis.

People wish to know God! why you live upon one. His godly blood globules, and the light of the other above enlighten you in their infinite splendor.

The world craved for an altar, immortal christendoms transfigured and resurrected

Thou new Man-God, fall on thy knees before woman, the altar of thy physical offering of thy image to God in love.

"God is love."

Love is the key to universal harmony, which must begin at home. Offer the best of thy being, and the grace of spiritual life is given to thy child as thy retribution. Life is the best and only gift of God's spirit to man. Hence make not and allow not life to be made miserable.

, learn, believe and, it is God's best gift and grace to man. Let the altar
 e world, ended as s idolatry decay, it is dead.
 's godliness? Then Oh! woman! let thy mouth present thy gracious word-
 y body severs from y ring to God on the altar of man's mind!
 's blood, which parta
 he HEAVEN-BRA

CHAPTER XI.

X. People talk of conscience.....Do all in thy power to
 e life better than things as a gift of God. Love
 anity better than gold, believe in God more than in
 ne as a power of human lien; and your conscience
 be at rest and happy if you have the knowledge of
 conception of God, and its practical realisation
 ntantly in mind.
 ereby do you rece
 d's blessing given w
 or all time.
 al selection, that is Oh! earth! that thy offering to man be blessed by the
 y you live upon one woman, thy priestess towards man.
 ne light of the othe
 ite splendor.
 immortal christendo
 Oh! living thing! that thy offering be blessed and grati-
 knees before woma by the power of man thy minister, and thy path
 f thy image to God wards life, and immortality; thy altar.

CHAPTER XII.

CHAPTER XIII.

harmony, which mu Oh! man! surround with the glory of things and thy
 y being, and the grac ads' works; thy wife, thy altar!
 ld as thy retribution Be powerful, be thought-bound; thou art indeed an
 God's spirit to ma Be powerful, be thought-bound; thou art indeed an
 e to be made mise age and resemblance of God!

CHAPTER XIV.

CHAPTER XV.

Oh ! woman ! what rites are in thy talent in the arts, the earth's offering to man ! What power seen in thy precious goods, what happy children, enjoyment in thy peaceful home by those rites, adoration !

Oh ! thou God-made and living altar of love !
Thou two be, with thy child, a trinity in One.
Even as God is a trinity in One :—spermatozoid
Man—God.

CHAPTER XVI.

IN RESUMING, THE AUTHOR'S FORM OF THEOLOGY
ANALYSED THUS.

Viz. : 1st. A—The spermatozoid is the most intelligent, is the one placed in better life circumstances and the best constituted of the microbes in and around man, and is made, in embryo, to the image and resemblance of man, living in similar circumstances to that of man, *i.e.*, on the surface of an embryo earth globule of man's blood, which globule is nearer the form of the earth, as it is best fed by it through its organs.

B. The spermatozoid which lives on the surface of it contains a vital principle, which, on its birth, demise within man, if not chosen for reproduction, passes to the brain of man.

C. Which brain can be considered its relative principle.

D. There it rests to be perfected by exterior and interior impressions.

ER XV.

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man ! What power sec
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Then constitutes the principle of innate thought,
whole.

At the psychological moment of procréation
general sensation we experience in every part
body is constituted by the progress of millions
se microbes' actions from the globules in our
towards the ovula, their aim ; where, effectively,
present themselves by millions. It is presumable
one or more of the perfected microbes is taken off
globule, and, containing the general principles of
system, go towards the ovula, where, still another
ion takes place, and one of the million or more,
osen for the reproduction of man.

Our contention is that such is the case in amongst
larger spheres of the Heavens.

And that Christ was one image of God chosen
most millions on earth to become the son of God,
being the son of man. The *How* is here explained
ATIVELY.

Though the globule of man may yet be found
perfect as an image of earth and its spermatozoid or
be, the same, as an image of man, yet, considering
man has not thoroughly developed the science of
ilating all the elements of earth, such a resemblance
be better defined when that science is perfected
its effects known.

The most difficult chasms to overcome are those
stituted by the considerations of proportions bet-
n man's image-microbe with its globule, as compared
man and his globe.

And the other chasm is that between man with
globe and God infinite, therefore not necessarily

living on a globe, but, having the three principles of organized life, viz. : microbe—man—God (whilst man but two : microbe—man) can then be self-contained and infinite.

M. God possesses thereby the infinite power, necessarily of immediate knowledge to man, considering that we have much to know of God's interior and Spirit before we engage in further researches.

N. However, to exemplify God's infinity, an alle may be indulged in, that taken from art. Much the artist is able to accomplish in masterpieces with three basic principles of color, that another can imagine with only two.

O. So may God, on an infinite scale, accomplish with the three principles of organised life :—spermatozoid—man—God, that we cannot understand should not even endeavor to understand with but principles of life :—spermatozoid-man.

P. We believe that the field of thought is already more than sufficient to the mind of man, for him to engage in any other horizon which is beyond our power to appreciate in our present state of life within God.

Q. To demonstrate fully, and comprehensively, the new laws based on old facts of universal harmony herein delineated in unity, an immense statue of man's head composed of all the elements of earth, and proportions set from the size of man's most microscopic cell enlarged to a size sufficiently spacious to contain all facts relative to it and for the prospective student to enter in and study, should be constructed. This would thus constitute a gorgeous and thorough universal monument of education, erected to the glory

the three principles of God and to the benefit of man ; for all time and all
 an—God (whilst man) ions ; for truth.
 n then be self-conta

the infinite power, On opening this paragraph, the author takes an
 vledge to man, cons nite pleasure in conceiving the effect of such a
 w of God's interior ne upon humanity, even before its erection is
 further researches. lised.

God's infinity, an alle In fact, if ever pride has existed in nations, there is
 ken from art. Much ere it should materialise and glorify, in its realiza-

in masterpieces with The reader can see here that, as we have contended,
 or, that another ca ery science and every possible human conception
 art may well find its place in this conception. But,

finite scale, accomp Moreover, and above that, The Unity of Religion, of
 ganised life :—sperm entific purpose and humanity will be feasible if not
 cannot understand ured. In the first consideration it will be under-
 understand with but od that artists and scientists will be the most apt to
 bid-man. ide over the practical execution of it. In fact, they

d of thought is already be as indispensable as are the rulers of nations to
 mind of man, for hind ide of its erection, and the material proprietors to
 ich is beyond our po ish the elements to it ; and, what not of the labor
 te of life within God all nations to be occupied upon it for the sake of
 d comprehensively, ally.

of universal harmony And, as we know the international and humanitarian
 mmense statue of m position of scientists and artists, and those of inven-
 ements of earth, and a genius, towards universal peace and the Higher
 man's most microsc al for humanity, the result is obvious, and anni-
 ntly spacious to cont mates the possibility of doubt on the issue. The valley
 he prospective stude vision is the seat of it !

ld be constructed. Now, as for the matter of its subsequent effect upon
 geous and thorough humanity, it can be summed up in this whole :—Man
 on, erected to the gl ng conscious of his dignity, assured of his God, and
 ep in the knowledge of his attributes, dignity, rights

and duties ; universal love will begin on the altar of home,—woman, and end on the altar of final adoration to God—Heaven. Then the Millennium ! For man will know from this all important moment that.

CHAPTER XVII.

R. AS THERE IS IN MAN THE UNITY OF THE SOUL COMMANDING OVER ALL THE GLOBULA PLANETS OF HIS BLOOD AND THEIR WORLDS OF BEINGS TO HIS IMAGE, SO IS GOD THE UNITY—WITH A TRINITY OF LIFE, ALL POWERFUL OVER THE GLOBES OF THE UNIVERSE, THE BLOOD OF THE SUPREME BEING.

CHAPTER XVIII.

S. Man is divided bodily by woman taken out of him : God's duality *apparent* is Absolute Spirit,—Light, and absolute Body-matter, self contained. The absolute whole, or entity, is so by the Law of laws,—Universal Harmony. The material image of man's yet material spirit, would be re-united in the man entity and be, both in one, immortal if man possessed absolute purity of Spirit and the absolute matter. He possesses neither.

In vital example :—The purer man's spirit, the longer he lives, because the nearer to absolute spirit immortal. Science bears proof of that :

T. Death is the retirement for purification, body and soul ; the body returns to the godly material life of God's blood and the spirit to the Godly Spirit whence it sprung. But it is our belief that man could spiritualise matter indefinitely or perhaps materialise the spirit by the thorough knowledge or thorough ignorance of the

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science of harmony; and, if he spiritualises, his affinity towards the spirit of God and immortality is increased; if he materialises, his affinity towards materialisation increases, and it may be said that as God is contained within himself the material spirit of man will not have same directness towards Heaven as the spiritual one would, and it would rather attach to all or most material spheres in its powers of accession or degradation.

U. Now God is infinite to us even in His possible exterior (of whole body, somewhat similarly to what infinitude we possess towards our own image-microbe), because, outside of God, there can be beings equal to us who may constitute infinity, the same as we, to our microbes, because we have microbes equal to them on our exterior. However, man is not even materially limited by the form of his visible body, for science discovers every day, how his fluids, (yet material) extend indefinitely. It can be so with God.

V. The globule receives its food from the earth, meteor-like (microscopically), and thus it grows, the same as does the earth, by meteors.

W. All globules perfected are inhabited within us (at least when the body of man will be perfect, which it rarely is): all perfected globes in God are inhabited.

X. God has written His (until now unknown) laws within us, living laws which have been transmitted from generation to generation within us where they are retained by our muscles until the time has come for their release, when the muscles relax, and hence inspiration. The martyrs' theory of bodily pain and emaciation bears proof of this as having for a result the marvelous inspirations they bore to the world; inspirations

secreted within them since the beginning, yet calculated for actuality by God! Muscular development keeps your intellect in matter darkness. The book freezes your souls. Genius is from the word within and without.

Y. Truth is in harmony. Love is in true life. Immortality is in spiritualising adoration; proof: those who spiritualise themselves produce immortal things, those who materialise die, hence God favors the spiritual in man; or, if death is no more, say degradation of the body downwards, whilst the spirit rises upwards towards God's Brain—Heaven, by its spiritualising faithfulness.

CHAPTER XIX.

Z. Faith is in the permanency of research to possess knowledge, and this is knowledge expressed, but not impressed, for if the reader is to be thoroughly benefited by what this knowledge can produce on his whole perfectibility, the course of both, thought and labor is to be gone through, in the future Universal Statue, or through the hard trials of life as they come, and which have been the share of the author in a thousand and one different forms.

CHAPTER XX.

Æ. Religion was the instinctive expression of man towards God, it is most sacred, but its altar is wood.

Ɔ. Rites are the first expression of man's instinct towards Law, the power of God. Glory to them who conceived same.

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CHAPTER XXI.

Now, men !

Do your duty of virtue, progress and purity towards your image-microbe, and help others to do so ; life will give you justice.

Be just towards your microbe-image's development and purpose ; life will give you glory.

Let perfect science enlighten you towards their ultimate perfection ; life will give you immortality. And all that justification is in life, for God gave you a life of justice from the beginning.

This bears proof that GOD IS THE ALPHA AND OMEGA of the infinite, the Essence of Universal Harmony.

The Word.

ALBERT RATEL DEROSTAING.

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